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Editorial

America's Memorial Day in China

By Charles S. Lobingier

Selah!

By E. B. Barnes

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

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Are We Cheapening the Church?

OUR MODERN CHRISTIANITY is emphasizing the active, pragmatic, institutional side of the Christian life. We are asked by our leaders to do many things. Our churches are the scene of much bustle and noise. The "bee hive" ideal possesses us. We are exhorted to get up "boosters' clubs." The committee on securing a new pastor says he must be a "hustler" and a "live wire." There is much strife for the "front rank" standard. To supply the dearth of candidates for the ministry short-cut training schools for ministers encourage the delusion that education is a negligible quantity in Christian leadership.

* *

Evangelism waxes more and more hypnotic and unspiritual. Its methods often leave the church cheapened in the eyes of the community. A passion for numbers obsesses us. "Personal work" is organized on an unnatural and mechanical plan. The divine shyness of the soul with respect to its deeper spiritual experiences and purposes is scoffed at and broken down. Vulgar words and phrases have coarsened the vocabulary of grace.

Our ministers have given up trying to teach us anything and have taken to exhorting us.

"Church work" does not connote to the average mind a very high and attractive kind of labor. It consists mainly in cooking, sewing and begging. The restaurant side of our church life is conspicuous. Our ladies have a great reputation for their dinners.

We were never so busy. There never was more bustle and motion and organization than today. A pastor was complaining the other day that it required the best part of two days each week to prepare the "copy" for his four-page parish paper. On looking over the paper it was found to be filled with small gossip.

* *

Take for an additional and luminous example the familiar trick played upon the community in the matter of dedicating a new church building. The structure has been completed on faith. Perhaps not more than one-half the money has been provided for in advance.

A great "dedication" service is widely announced. The noble impulse of the people to worthily present the new house to God moves them to come into the divine presence with reverential and joyous emotions. The first portion of the service is arranged with an eye for dignity and devotion. The choir sings a *Te Deum Laudamus*. A great hymn is voiced by the congregation. Solomon's noble dedicatory prayer is read by the minister. The organ lifts the people's feelings up in paeans of praise. All feel that this is indeed the house of God, the very gate of heaven.

Then the "sermon" is begun. The preacher for the day is not the pastor, but a professional "dedicator." He has prepared an address which, though it begins on the high plane of worship, gradually descends to the level of the cheaper emotions, so that the pocketbook can be

shaken loose. By turns he induces tears and laughter.

The "solicitors" are then commanded to move up and down the aisles, to receive and announce pledges so the house may be "dedicated" free of debt. Cheap puns and coarse wit are the order of the hour. The "dedicator" talks like an auctioneer. Confusion reigns in the congregation.

The uplift of the day has ended in anti-climax.

But the money has been secured!

Has such a house been truly dedicated? Has this unique opportunity to invest these stones with the idealism of religion been adequately improved?

No sensitive soul will so affirm.

The house has been cheapened. The congregation has been cheapened. The memory of that day that might have been rich and fragrant for all the years has been coarsened. And a flippant attitude toward the house of God has been cultivated by the procedure of that day.

* *

The good intentions of the Church cannot be called in question. It is thoroughly in earnest. Its passion to serve mankind was never so urgent as today. The Church is washing more feet than ever in its history. Its back is bent in the attitude of service. We yearn to help people, to bring them to Christ, and we literally beg for converts and recruits, yes, for mere auditors. Why, then, are the Church's services so often spurned?

May it not be just because we beg so hard?

Might not our appeal be stronger if we kept it more in reserve?

Are we cheapening the Church and the gospel?

Is not our evangelism degrading the character of the Church? Where we gain one recruit by the prevailing evangelistic procedure who will say that we do not lose two? In the meeting which reports one thousand conversions there is no way to count the losses by alienation, by disgust, by disillusionment, by a weakening of respect for the Church.

Are our cheap music and our tinsel attractions and our hortatory preaching lowering the dignity, the inward self-respect, of the Church which Christ bought with his blood? Is the Church conscious of its royalty when it takes the world's feet in its hands to wash them?

* *

No profounder or more timely question can be put to the Church's intelligence than this. Doing counts for little without being. Self-sacrifice is futile without self-appreciation.

The need of the Church of today is not more organization or action, but more quiet reverence and self-appreciation. To self-denial we should add self-affirmation. The frenzied, feverish Church needs the calmness, the self-reserve of her Lord. His self-respect should reappear in her consciousness also. He was not a beggar nor a servant. He was a King serving.

The Church, his bride, must be his Queen.

America's Memorial Day in China

Address on the Occasion of Its Observance at Shanghai, China, May 30, 1915

BY CHARLES SUMNER LOBINGIER

THIS is a year of anniversaries. Disregarding more remote events like the granting of Magna Charta in 1215, the pronounced, though fleeting English victory at Agincourt in 1415, and the Jacobite rising of 1715—the present year marks at once the centenary of the world's mightiest single conflict (until this year)—Waterloo—and the last instance of armed strife between America and her mother country. The centennial observance of the Treaty of Ghent, which inaugurated that fortunate situation was planned as one of the memorable occasions of the past winter. But the frightful cataclysm of war which has engulfed three continents and all "the seven seas" has rendered so incongruous the idea of celebrating peace between one of its participants and another, though neutral, nation, that the plan was abandoned and the auspicious event allowed to pass almost unnoticed.

AT APPOMATTOX.

In our own national history, which is happily not yet affected by such considerations, the present year likewise marks an epoch which has witnessed nothing less than the rebirth of our nation. Fifty years ago under the apple tree of Appomattox, the spirit of disunion met its death wound and amid the ruin wrought by fratricidal strife a new and greater Union arose knowing neither Northerners nor Southerners but only Americans. Among all the momentous events of this memorable year nothing can be more significant to our people than that it marks the jubilee of a reunited country.

Memorial Day came in soon after Appomattox. But for a long time it contributed little toward the process of conciliation. Observed on a separate date in each section it was at first largely devoted in both to remorse and lamentation.

"Love and tears for the Blue,
Tears and love for the Gray."

Naturally, too, the orators in each section seized the occasion to eulogize those who had fallen and the cause for which they had fought. A typical oration of the time was that of Col. Ingersoll, himself a veteran of the Civil War, delivered at St. Louis on Memorial Day in 1882, which began:

"This day is sacred to our heroes dead. On their tombs we have lovingly laid the wealth of spring. This is a day for memory and tears. A mighty nation bends above its honored graves and pays to noble dust the tribute of its love."

And he ended by asking:

"But what of those who fell? There is no language to express the debt we owe—the love we bear—to all the dead who died for us. Words are but barren sounds. We can but stand beside their graves and in



Judge Charles S. Lobingier, of the United States Court for China.

the hush and silence feel what speech has never told. They fought—they died—and for the first time since man has kept a record of events the heavens bent above and domed a land without a serf, a servant or a slave."

But as the swift years passed and a new generation came upon the scene "Decoration Day," as it had come to be known in popular parlance, lost something of its funereal character. The procession to the cemetery included fewer of those to whom the Civil War heroes who slept there were personally known. To those of us who were born after its close the titanic struggle of a half century ago is history—recent history, it is true, but pure history nevertheless. It is not a personal experience as it was to those who lived and suffered through it. And historical events, no matter how momentous, can never stir the feelings like a personal experience.

NO NORTH, NO SOUTH.

And so there has come about a gradual change in the significance of Memorial Day. Its annual observance must necessarily reflect the mellowed views of the mighty conflict out of which it grew. In each section there has been a steadily growing sentiment of respect for the motives of the other. The participants of the North are no longer viewed solely as tyrants nor those of the South as mere traitors. Each group, it is recognized, was for the most part profoundly, and even pathetically, sincere, and believed that it was acting the part of the highest patriotism.

As a consequence it is no longer deemed necessary to limit eulogies to the heroes of one's own section. The Southern people have long since come to share the national veneration for

President Lincoln—himself Southern born—and to recognize in him the South's truest friend. So into the nation's pantheon of Civil War heroes the North now admits, along with the illustrious trio of Union Generals—Grant, Sherman and Sheridan—that trio of Southern leaders, Lee, Jackson and Albert Sidney Johnston. For were they not also Americans? And do not their military achievements, even tho in a mistaken cause, add lustre to the fame of our common country?

STONEWALL JACKSON A CROMWELL.

One of the most illuminating contributions to the voluminous literature of the Civil War is the series of papers in the Atlantic Monthly on General Lee by Gamaliel Bradford, Jr., a scion of New England abolitionists. And is it not a source of just national pride that a British military historian, Colonel Henderson, selected as the hero of his leading work on a typical strategist of the late nineteenth century, not Von Moltke, nor even Lord Roberts or Earl Kitchener, but our American Stonewall Jackson who, he says, more than any other modern chieftain resembles Cromwell?

Thus at the end of a half century Memorial Day appears amid greatly changed conditions and modified sentiments. It can no longer remain merely "a day for memory and tears." Yet it can hardly be divorced from the great conflict of which it was originally an echo. Shall it then fall into disuse and eventually pass away, like the veterans' organizations themselves, with those who participated in the Civil War? By no means. That mighty struggle may still and always afford lessons of the highest value to our people and Memorial Day should be the fittest of all occasions to impress them.

LESSONS OF THE CIVIL WAR.

Now that the glamor of the Civil War has fled, now that its wounds are healed and its passions dead, we may on that day which is itself the aftermath of the War look back across the vista of years and calmly and dispassionately inquire what it has to teach us.

Foremost among its lessons that war points a moral in the importance of toleration and mutual forbearance among our people. These, as ex-President Eliot of Harvard has well pointed out, are among the prime objects of education in a democracy. It is not so in a monarchy; there the goal is obedience. The people must be taught to obey while the ruler commands. But where the people are themselves the rulers the minority must learn to yield to the majority and the majority must learn to respect the rights of the minor-

ity. This involves mutual consideration and a conciliatory spirit which history shows to have been conspicuously absent on the eve of the Civil War.

James Lane Allen, born and reared on the border between the two sections, and thus enabled to grasp the viewpoint of each, has thus epitomized the situation which dominated our country in 1861:

A little group of four ideas—how should they have power of life and death over millions of human beings! But say that one is the idea of the right of self-government—much loved and fought for all round the earth by the Anglo-Saxon race. Say that a second is the idea that with his own property a man has a right to do as he pleases: another notion that has been warred over, world without end. Let these two ideas run in the blood and passions of the Southern people. Say that a third idea is that of national greatness (the preservation of the Union), another idol of this nation-building race. Say that the fourth idea is that of evolving humanity, or, at least, that slave-holding societies must be made non-slave-holding—if not peaceably, then by force of arms. Let these two ideas be running in the blood and passions of the Northern people. Bring the first set of ideas and the second set together in a struggle for supremacy.

But there are very few questions which can be settled only by war and among them were neither of the fundamental ones to which the foregoing summary may be reduced. There was first the question of slavery—an institution which had existed in the country for more than a century and a half, had spread to all of the colonies, but had gradually been abandoned in the North as its economic unprofitableness became recognized. In the South, statesmen like Jefferson had early pointed out its evils and advised its gradual abolition. But the process was necessarily slower there because the system was more workable, had become a part of the industrial organization and was profitable to individuals though not to the community. This, however, was not peculiar to the South; all other countries have at some time sanctioned slavery and all other Christian countries have abolished it peacefully, Russia and Brazil within the memory of many now living. It is an insult to the intelligence of Americans to say that they alone had to resort to war for that purpose.

"A MORE PERFECT UNION."

The other fundamental question involved the nature and powers of the Federal government; but these were challenged at that time only because of the slavery dispute. The South was not the exclusive seat of disunion sentiment. Not only did the first movement for "a more perfect union" find its ablest supporters among Southerners like Washington, Madison and Marshall (who aspired to be Americans rather than mere Virginians) but the attachment for the union grew steadily stronger in the South as elsewhere with the years. The supremacy of the Federal government was challenged, indeed, by the Virginia and Kentucky Resolutions of 1792 and by South

Carolina's attempted nullification in 1832; but the latter was frustrated by a Southern President, Andrew Jackson, and midway between those two instances was the Hartford Convention of 1812 which voiced the spirit of disunion in New England. That the Union sentiment of the South continued to grow even down to the outbreak of the war is shown by the reluctance with which most of the Southern states entered the conflict. It was not until hostilities were actually begun that the die was cast. Surely the course of wisdom for both sections was to strive to the utmost to conserve that Union sentiment. The longer an open rupture could be deferred the stronger were the prospects of successful solution. Besides, the question was purely a constitutional one and the framers of our government had provided a national tribunal, already of world-wide fame, with a special view to the settlement of such questions. The need of that time was patience, forbearance, readiness to grant concessions. With such a spirit the situation might have been saved; for want of it our nation was plunged into strife that nearly wrought its destruction. If the observance of Memorial Day can cause our people to reflect on this awful example so as to apply its warnings in their future conduct of affairs the recurrence of the day will prove a perennial blessing.

THE PEOPLE SOVEREIGN.

Another lesson of the war is the importance in such a crisis of consulting the people—not a few self-constituted leaders, but the whole people. It seems highly improbable that a majority of Americans actually desired the war at any time. But the majority was not allowed to decide the question. Extremists grasped the helm and the ship of state was plunged into the whirlpool of war before the people could be heard.

In the North a considerable party still adhered to Jefferson's plan of gradual abolition. Even so late as the Hampton Roads Conference, barely nine weeks before Appomattox, President Lincoln is reported to have said that he "favored emancipation but not immediate" and to have suggested such ratification of the then pending constitutional amendment prohibiting slavery as would prevent its taking effect for some years. But the extremists of the North would have none of this. They demanded abolition at once. "Better no union than one tainted with slavery" they said.

A FATAL ERROR.

And this uncompromising attitude was echoed by the extremists of the South who were likewise willing to disrupt the Union rather than jeopardize their cherished institution. Here was the opportunity for the moderates of both sections and nothing would have met the situation like an appeal to the whole people. On the very eve of the war, January 3, 1861, a resolution pro-

viding for such an appeal on the slavery question was introduced in the Federal Senate; but it failed by a majority of one! Of the seceding states only three—Virginia, Tennessee and Texas—referred the question to their voters. In the remaining eight, conventions "enacted" ordinances of secession and these great commonwealths were suddenly swept into the vortex of war; just as the demons of destruction were loosed in the chancelleries of Europe last summer before the peaceful inhabitants of the now belligerent countries suspected what was happening. Yet it is the people—the great common people—who suffer most, have most at stake, and therefore have the strongest claims to be consulted as regards war. For the citizen soldier who goes forth to meet certain suffering and, at least, possible death, leaving behind his means of livelihood and his helpless family, sacrifices far more than the war minister or even the monarch—for it is *the former's* all.

THE FUTURE OF MEMORIAL DAY.

Such are some of the lessons which our War teaches and they are peculiarly significant in this year of world strife. Doubtless the history of our Civil War, like that of the American Revolution, will be subjected to increasingly intensive study in the future, so that other lessons and new viewpoints will steadily appear, and provide a perennial supply for Memorial Day. It ought to be an occasion for national heart searching and introspection in the light of the great war and its lessons. Instead of being observed on separate days and by distinct groups in different sections, there should be one day for the entire Union whose preservation it commemorates. Instead of reopening the wounds of long ago the manner of its observance ought to be such as to strengthen the ties of our common nationality. Such a day has a distinct and permanent place in the calendar of American holidays. As July 4 commemorates the nation's birth and February 22 perpetuates the fame of the nation's principal founder, so May 30, should recall the period of greatest national peril and happiest deliverance. Thus an occasion designed as one of sorrow for the dead becomes one of joy and inspiration for the living; and an observance which tended to divide our fathers affords a stimulus to national solidarity and patriotic endeavor for generations yet unborn.

AFTER SCHOOL

BY BLISS CARMAN.

When all my lessons have been learned
And the last year at school is done,
I shall put by my books and games;
"Good-by, my fellows, every one."

The dusty road will not seem long,
Nor twilight lonely, nor forlorn
The everlasting whip-poor-wills
That lead me back where I was born.

And there beside the open door,
In a large country dim and cool,
With childish joy my lips shall say:
"Mother, I have come home from school."



EDITORIAL

HINDERING THE GENERAL CONVENTION.

IT is regrettable that two or three officials representing the American and Foreign Missionary Societies have chosen to hinder the working out of the plans of the General Convention of Churches of Christ.

The churches had a right to assume that the unequivocal approval given the General Convention by these societies at Atlanta last fall, as well as at previous annual meetings, would command the fullest co-operation of all the servants of these societies.

But it has not done so.

It is gradually becoming known that every step forward taken by the executive officers of the General Convention in carrying out the will of the brotherhood has met only grudging co-operation and at times stubborn opposition at the hands of a small minority of the society officials.

The opposition of the Christian Standard is not significant, compared with the indifference and open hostility of these officials.

Indeed, had it not been for the resistance to the new order of convention existing in certain official circles, it is improbable that the newspaper opposition would have taken itself seriously at all or would have been so persistently continued.

The brotherhood should be apprised of the nature of the difficulty under which the General Convention is compelled to make headway.

"THE BEAUTIFUL ADVENTURE"

CHARLES FROHMAN, the most conspicuous theatrical manager in the English-speaking world, who went to his death on the Lusitania, left behind him a saying that shows not alone the rare quality of his own soul, but interprets to mankind with fresh insight the meaning of life's climacteric experience.

"Why fear death?" he exclaimed just before the great ship went down. "Death is the most beautiful adventure in life."

An adventure! And beautiful! With all our Christian centuries of instruction and discipline, how far are we all from achieving an inner mastery of our instinctive fear of death!

We are still haunted with age-old superstitions about this "monster." Our traditional theology makes of death a sort of personality, sinister and grewsome, whom we must meet for a decisive reckoning. We find it even more difficult to shake ourselves free of this notion of death than to shake ourselves free of the similar notion of a personal devil as the embodiment of evil.

But neither superstition has any Christian warrant. Death is not anything in itself; it is not an entity. We do not meet "him" face to face.

Death is only a name for life's supreme adventure! It is the soul's embarkation on a far voyage for which all the years have been a happy preparation.

Toward it our heart should look with an eager wistfulness like that with which the mother awaits the birth of her child, and with even more eagerness, since it has to do not with the birth of another soul, but of oneself.

An adventure, and a beautiful adventure! What a revolution would be wrought in our whole human world if the forbidding and sinister austerity with which we

have robed death should once fall away and we should let ourselves see with Walt Whitman the beauty of death's approach!

O sane and sacred Death!

The sights of the open landscape and the high-spread sky are fitting,
And life, and the fields, and the huge and thoughtful night;
The night in silence under many a star,

The ocean shore, and the husky whispering wave whose voice I know,
And the soul turning to thee, O vast and well-veiled Death,
And the body gratefully nestling close to thee.

Come lovely and soothing death:
Undulate round the world, serenely arriving; arriving
In the day, in the night, to all, to each,
Sooner or later: delicate Death!

Dark Mother, always gliding near with soft feet,
Have none chanted for thee a song of fullest welcome?
Then I chant it for thee: I glorify thee above all:
I bring thee a song, that, when thou indeed come, come unfalteringly.

Can we Christians ever learn to think of death thus and to make all our days glad with the anticipation of so supremely beautiful an adventure?

MISS ADDAMS IN EUROPE

THE mission of Miss Jane Addams to the rulers and statesmen of the belligerent nations of Europe would be set down frankly as quixotic by the press of our country were it not for the esteem in which Miss Addams is universally held.

Ever since the convention of the Woman's Peace Movement at the Hague, Miss Addams, who was its president, has been going from nation to nation proposing and urging a simple and sensible plan for bringing about the ending of the war.

Her proposal is that each of the neutral states of the world should spontaneously form a committee of prominent citizens, not necessarily government officials. This committee she would have consult with each of the belligerent governments separately, seeking to learn what each desired as an outcome of the war. The replies she would have compared by the committee and communicated to the other belligerents in the hope that an understanding might be reached among all the warring nations.

The practical-minded press characterizes Miss Addams' efforts in terms that discount the statesmanship and discretion for which she has generally been given credit hitherto.

This, say the hard-headed wiseacres, is not the time to talk about peace; the war must be fought to a finish; it is unthinkable that any belligerent power will at this stage of the conflict take seriously any proposal to put an end to the war; something decisive must happen on the battlefield before any nation's ear will be open to any such suggestion.

But Miss Addams reports that her proposals were welcomed by each government except Italy and France. The Italian authorities, she says, told her that they would welcome the proposal had they not just gone to war, which made peace parleys impossible at the moment. The French authorities told her that the proposal was entirely impossible, as it was too soon to countenance such an idea.



Whatever the immediate result of her mission may prove to be, it certainly is not in vain for Miss Addams to present her plea, a plea which, if it is not heeded now, will surely be heeded some day when the womanhood of the warring world wakes up to its irreparable loss.

There is something inspiring in the picture of this one woman, alone, with no title, representing only herself, going from capital to capital with a message of peace to the passion-inflamed peoples of Europe.

The God of pity and of truth will see to it that her words will not return void.

AN ADMIRABLE SYSTEM

CHRISTIAN SCIENCE uses admirable shrewdness in guarding and practically controlling its reputation. In the commanding city of each state in the union it locates a press bureau, with an official representative whose function it is to keep in touch with the newspapers of that state to correct any misstatements and reply to any aspersions reflecting upon the doctrines or practices of Christian Science.

Through clipping bureaus this publicity man is kept advised of every printed reference to Christian Science that appears in any newspaper of his state. If the reply sent in by him to the newspaper is not published the editor usually receives further communications, courteous but insistent, and often times a personal call.

The effect of it all has been to cultivate an editorial considerateness toward Christian Science which is not manifested in the same degree toward any other religious body.

The possibilities of this system are interesting.

Suppose that from the beginning of the Disciples' movement they too had had the sagacity to make use of it.

Suppose, for example, that whenever a paper represented the Disciples as teaching that immersion in water is a saving act a properly commissioned representative had been promptly on the spot to deny it.

Or suppose that every editor who let the name "Campbellite" slip off his pen had received a courteous but insistent protest from one who had both authority and grace for the performance of such an office.

Suppose, moreover, that this publicity bureau had been conceived not only as a device for replying to misrepresentations, but as a means of constructive propaganda of the Disciples' principle of Christian unity.

The world would have understood the Disciples better and the Disciples, left in peace to work out their ideals, would, no doubt, have developed along somewhat different lines than those they were driven into by the exigencies of controversy.

B. FAY MILLS

TWENTY years ago Rev. B. Fay Mills was, next to Mr. Moody, the most prominent evangelist in the American evangelical churches. He held great mass meetings in the largest auditoriums of the larger cities of the land. The meetings bore the fruits usually expected of such meetings held on so large a scale. Thousands of "converts" or penitents made profession.

Suddenly Mr. Mills dropped out of sight and when he re-emerged he classified himself as a Unitarian, first preaching for a while in Boston and later becoming pastor of the First Unitarian Church of Oakland, Cal. In 1904 he founded the Los Angeles Fellowship, and three years ago became the founder and leader of a short-lived organization on similar lines in Chicago.

Last week Mr. Mills asked the Chicago Presbytery to

receive him back into the evangelical fold.

His disillusionment as to Unitarian liberalism, according to his confession before the presbytery, seems to be quite as complete as was his disillusionment twenty years ago with respect to his evangelical beliefs. He now declares his hearty acceptance of all the fundamental doctrines of Protestantism.

A man who has passed through Mr. Mills' experience ought to come back to the evangelical fold with no reduction of his power, but, on the contrary, with a positive increase of power. In what direction he will turn his energies and talents is not yet indicated, but with the intellectual chastening of the past years there is no doubt that the work of an evangelist would be richly rewarding to the Church should he choose to take it up again.

The time was never more opportune than right now for the projection of an evangelism upon an entirely new level.

Mr. Mills has the insight and the talent to pioneer the way. It remains to be seen whether he will do so.

MAKE THE FOURTH OF JULY SIGNIFICANT!

OUR national birthday has lost its significance. The meaning of it is swallowed up in the noise of bursting firecrackers, or, where the "sane" fourth obtains, no adequate provision is made for an observance in any sense appropriate to the high idealism that belongs to the day.

Dr. Sidney L. Gulick, representing the international relations committee of the Federal Council of Churches of Christ in America, has come forward with a proposal that should commend itself to the intelligence of every community. He suggests that the Fourth of July be the one day in the year on which to give citizenship to aliens and that all American-born young men (and also young women in states that have established woman suffrage) be formally admitted to citizenship on the Fourth of July nearest to their twenty-first birthday.

Dr. Gulick would have the community provide a solemn and splendid patriotic ceremony with processions, banners, bands, badges and with orations of welcome and responses thereto.

The implications of this plan are, of course, that no alien and no native-born American could vote at an election until having been formally received into the rights, privileges and responsibilities of citizenship.

Dr. Gulick goes further and proposes that no candidate be thus initiated until he has qualified for citizenship by passing an examination. He would have our Commissioner of Education prepare three text-books to be used by all applicants for citizenship throughout the country; one on the history of the American people, one on the ideals of Democracy, and a third on methods of government, local, state and national. Each book should, of course, be brief and very simple.

It should be the duty of the state or county school superintendents to provide for holding examinations at suitable times during the months of April and May for all who wish to participate in the Citizen's Birthday ceremony.

This is a highly important reform, but a President who would veto a simple literacy test could hardly be expected to approve a limitation upon the suffrage so radical as that involved in the examination proposed by Dr. Gulick.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Methodist Book Concern Makes Money

Though losing much money on its weekly papers, which are sold at a dollar a year, the Methodist Book Concern is able to overcome this deficit through its other publications. The past year a dividend of three hundred thousand dollars was given to the aged and disabled ministers of the denomination out of the profits. The total sales of the concern in 1914 were \$2,787,070.42. Sixty-seven new books were published during the year and found a market both within the Methodist circles and beyond them in the wider Christian world.

Congregation in New York Raises Sixty Thousand

The Grace Methodist church of New York, of which Rev. Christian F. Reisner is pastor, has just closed a whirlwind campaign in which they have succeeded in raising sixty thousand dollars in the face of the present financial conditions. Twenty-three thousand dollars was used in paying off an old debt, and twenty thousand will be used to endow a work among the immigrants of the city. This church has 1,400 members.

Unitarian Church From Billy Sunday Preaching

A Unitarian journal recounts how Billy Sunday's meetings in Huntington, W. Va., led to the organization of a Unitarian church there. There were only three Unitarians before the revival was held, but the Unitarians were so liberally advertised through the work of the evangelist that they sent a preacher to the town who found a lot of people interested in this hitherto unknown sect. Within less than a year a Unitarian church of seventy members was organized and a thousand dollars subscribed towards the salary of a minister.

One Day in Seven

A Christian organization, the Lord's Day League, sets itself to the task of guarding the Christian rest day against encroachments of business and pleasure. The New York Court of Appeals recently handed down a decision that must have been gratifying to that organization. The court said: "Can we say that the provision for a full day of rest in seven for such employees is so extravagant and unreasonable, so disconnected with the probable promotion of health and welfare, that its enactment is beyond the jurisdiction of the legislature? 'We have no power of decision of the question whether it is the wisest and best way to offset these conditions and to give

employees the protection which they need, even if we had any doubt on that subject. Our only inquiry must be whether the provision on its face seems unreasonable, fair, and appropriate, and whether it can fairly be believed that its natural consequences will be in the direction of the betterment of public health and welfare and therefore that it is one which the state for its protection and advantage may enact and enforce."

Columbia Will Have Religious Summer School

Summer schools for the study of religious subjects have sprung up in various parts of the country, inspired by the success of the University of Chicago, which carries on regular work in the summer. Columbia University will inaugurate a summer school of religion this year.

Chicago Churches Organizing for Dry Fight.

The air is already full of talk about the great dry fight in Chicago which will reach its climax in the spring election in 1916. Ward organizations are being formed all over the city and churches are taking an active part in the work of organization.

Free-Thinkers Honor John Huss.

The Free-Thinkers of Chicago are organized among the Bohemians of Chicago and have built great halls where singing societies and turnvereins hold forth. The Free-Thinkers of Chicago have rented the Auditorium Theater, the largest in the city, for a celebration of the five hundredth anniversary of the martyrdom of John Huss, July 6. They will use the martyr as an example for their attitude of defiance to religious insti-

tutions. The Federation Council of Churches in Chicago are urging all pulpits to sound out with a strong Protestant message on that day.

Presbyterians Start Russian Church.

The Slavic nationalities have been but little touched by the Home mission work of the country, relatively speaking, and the Russians have been especially neglected. The Presbyterians announce the organization of a Russian church at Elizabeth, N. J., as a result of the work of some students of Bloomfield Seminary. There are mid-week meetings for the holding of religious services and for instruction in the English language.

New York Churches Have Child Welfare Day.

The churches of New York city have been asked to observe June 20 as Child Welfare Sunday. Preachers are to preach upon themes that relate to the welfare of the children, whether physical or moral.

Protestant and Catholic Strength.

The rather absurd fear of a Catholic movement against Protestants in this country makes interesting any statement about the relative strength of the two groups of religionists in various parts of the country. Some sections that were once almost entirely Catholic are now less so, and others that were once the very center of Protestant influence are now quite changed. Thus, Boston is now a great center of Roman Catholic influence, while Baltimore is a great center of Protestant influence, inverting the facts of the colonial days. There are twenty-five states in the Union in which the Protestant Church mem-

Catholic Editor Flays the Vatican

The Fortnightly Review is edited by a Catholic, and a well-known English Roman Catholic of liberal views, Richard Bagot, writes an article in a recent issue charging the Vatican with apathy in the presence of outrages against the church in Belgium. A Belgian Monsignore was sent by the Belgian Government to Rome, with a list of the names of fifty priests who had been shot by the order of German officers under particularly brutal circumstances. He also had a list of nuns who had been subjected to a fate for them worse than death. He was instructed to obtain, through the Belgian Legation, an audience of the Cardinal Secretary of State, and to urge that representation should be made to the German Government on the subject. All the reply that he was able to obtain at the Vatican was a shrug of the shoulders, and the re-

mark: "What's the trouble? These are the episodes of war." Mr. Bagot's explanation of this cynical attitude is that the Vatican desires the admission of a papal representative to the Congress of the sovereign states, which will meet at the close of the war. The plea of the pope for peace was disregarded, and it is persistently rumored that he considers the possibility of removing his throne to Spain during the war. The "black pope," the head of the Jesuit order, though a Pole, has removed his residence to Switzerland. These evidences of weakness are noted by the editor of the Fortnightly Review. He also criticises the church for its attitude toward socialism. This free handling of ecclesiastical dignitaries is a token of a changed attitude among the intelligent Roman Catholic laymen.

bers outnumber the Roman Catholics. The states having the largest Protestant membership are Pennsylvania, with 1,700,000; New York, 1,230,000; Ohio, 1,170,000; Illinois, 1,100,000; Georgia, 1,007,000. The states having more than a million Roman Catholics within their borders are New York, with 2,800,000; Pennsylvania, 1,200,000; Massachusetts, 1,080,000. Georgia has the strongest preponderance of Protestants, there being 1,000,000 of them to 19,000 Catholics. New Mexico has 121,000 Catholics and only 14,000 Protestants.

Advertising Men Help the Preachers.

The Chicago Advertising Men's Association has an education committee that is co-operating with the preachers in giving publicity to religion. The association gave a luncheon to the preachers recently. Rev. G. K. Flack of the Wooley Memorial Methodist Church reported that an advertising campaign, begun under the direction of advertising men, had been wonderfully successful. Mr. Joerns, chairman of the Educational Committee of the Advertising Men's Association, said: "We are anxious for pastors, Catholic and Protestant, to know what we are doing. We believe that a city thrives as its churches thrive. We are hard-headed business men who are offering free of charge to the clergymen our ability to interest the public in their work through the paper for the purpose of giving ministers and advertising men a chance to confer." The Lakeview Presbyterian Church has a publicity committee, all of whose members are advertising men. The men of this committee will go out as speakers in the fall before men's clubs, telling the church how to promote religion by publicity methods. They will not make any charge for their services.

Epworth Herald Twenty-five Years Old.

The Epworth Herald is the organ of the Epworth League, the young people's organization of the Methodist Church in the United States. This paper continued a previous publication which had 12,000 subscribers when it was taken over. The Epworth Herald now has almost a hundred thousand subscribers. The paper was edited for many years by J. F. Berry. The journal has just celebrated its twenty-fifth anniversary.

More Geography for the Sunday School.

Among the Methodists there is a tendency to emphasize the teaching of Biblical geography. At North Yakima, Wash., an expert geographer visits the various departments and takes part of the hour for the purpose of instruction in this discipline. It is argued that no one knows a country and its people without knowing the geography.

Here and There

Send the Pastor to California.

Brethren, why not? The returns will bring you more than your investment in money. Many secular orders are sending representatives to their conventions and paying all expenses. Why should the Church seem less interested in the work of its convention? Many individual members could send the pastor and be richer for the deed. There is no dearth of money in the churches. Men and women are buying motor cars every week, planning expensive trips, and spending money freely. A gift of this sort to a pastor lengthens his days, drives away dull care, and cements the affections of all concerned for each other.

The churches must be helped to understand that such a work is not charity; it is a good investment for the Lord's cause. In many of the great business houses there is no thought of charity when it sends representatives across the seas, sparing no expense, to learn new methods, or to buy at a smaller cost than can be done at home. This all passes for good business. What would we think if the books of such firms showed these expenses as "charity"? They gain more than they put in, ten-fold over.

Every church would be blessed in beginning now to arrange to send the pastor to the convention at Los Angeles in July.

Selah!

My friend, and the friend of all humorists, we know nothing of you, nothing of your ancestry, of your advent into this world and your exit therefrom. Your name alone remains. The nature of the cavortings that marked your humble career are shrouded in mystery like the ways of the Nicolaitans and the Nickelodians. You are like the ancient prophet who seemed to have neither beginning of days nor end of life. Whether you died of inflammatory rheumatism, of acute indigestion, or of incipient ecclesiasticism, we know not. Your fate moves us to tears, especially if you have been gnawed by the pains of the aforesaid ecclesiasticism. It's terrible.

The wise men tell us that you put the soft pedal on while the temple choir sang, and likewise removed the same upon occasion. At other times you not only put the soft pedal on at the proper time, but also the muzzle at the proper time, to the consternation of the singers. You it was who told them when to make a joyful noise and when to desist. You told that choir where to get off and where to get on. Selah, best beloved, we would give worlds if you had left a

successor armed with muzzles for the musically inclined, but who never deliver. Why did you not make that provision in your will? Speak, O speak, Selah, if you have a tongue.

But you seemed to fill such a valued place in the Book of Psalms and in the affairs of the choir, that men have used your name for other purposes, though long since you have been removed far from the madding crowd's ignoble strife. You adorn the page of writers who think they have said something of importance. They add your name to their communications as if nothing more could be said. In other instances, your name is used to tell us when to laugh at this discomfiture of an opponent. Your solemnity has been degraded to merry uses. Thus have the mighty fallen from the eminence of music to the levels of the mirthful.

You always bring up the rear of the procession in every controversy or newspaper parade like the steam calliope in the circus parade. But no sound escapes those Sphinx-like lips of yours, no gleam of mirth beams from your eye, no tear trickles down your cheek. All is silent. And today, as from the beginning, that silence, O Selah, has split the ears of generations as they have come and gone.

The Open Sesame.

If you want to get high up in the councils of those who think they must dictate affairs among Disciples, learn to sing "The sweet buy and buy," and send the cash with the order, and then from the hills and the valleys will come the mighty chorus, "Blest be the tie that binds." The brethren will please stand and sing!

The Shame of Retrenching.

It ought not to be thought of. We are better able to enlarge than to retrench. A week's self-denial by all the churches with season of prayer and praise, if heartily entered into, would relieve the depression. If the Disciples are really in earnest about the salvation of the world they will take steps at once to do something to change the announcement of reductions in the salaries of the missionaries.

The real question of the hour is, Do we need cash or consecration the more?

Of Course You Have Noticed.

That there will be no peace in any denomination as long as controversy makes a path to the bank.

That orthodoxy is coming to be a mere matter of buying supplies at the proper place.

ELLIS B. BARNES.

The Sunday School

SOLOMON ANOINTED KING.

LESSON FOR JULY 11, 1915.

1 Kings 1:28-40.

Verse by Verse.

By ASA McDANIEL.

28. *Call to me Bath-sheba.* She had withdrawn from the king's presence when Nathan, the prophet, entered.—*Stood before the king.* Bath-sheba returned to the king's presence, and stood in the attitude of reverence.

29. *As Jehovah liveth.* This is the usual form of oath or strong affirmation.—*Redeemed my soul.* David remembered that God had delivered him out of many and grave dangers, and at this time he was determined to remain true to Jehovah.

30. *Assuredly Solomon shall reign after me.* Solomon was now eighteen years old, and gave promise of fitness for the kingdom.—*So will I do this day.* He did not delay. Though feeble, he determined that his promise should be made good.

31. *With her face to the earth.* This was an attitude of reverence and supplication.—*Let my lord king David live for ever.* It was a common Eastern expression. In Bath-sheba's anxiety to have Solomon king, she showed by the expression that she did not desire the death of David.

32. *Zadok the priest, and Nathan the prophet.* This is a clear indication of the two classes of men which had been growing in the life of the people of Israel, the priest and the prophet.—*Benaiah.* He was a military leader and in command of the Cherethites and the Pelethites, see verse 38.—*They came before the king.* The men went before the king to receive their directions for the anointing of Solomon.

33. *The servants of your lord.* The mighty men mentioned in verses 8 and 38.—*Cause Solomon my son to ride upon my own mule.* No one except the king could lawfully ride the king's own mule, hence this act was a declaration that Solomon was king.—*Gihon.* The word Gihon is derived from a word meaning, "to burst or bubble forth." The Virgin's fountain bubbles forth intermittently, hence the majority of scholars believe this to have been Gihon, where Solomon was anointed king.

34. *Anoint him their king over Israel.* The anointing was an important part of the ceremony by which one was made king. It was a sign that the person anointed was made king.—*Blow ye the trumpet.* To call the attention of the people to the anointing.—*Long live king Solomon.* This was the public proclamation of the fact that Solomon was made king. The blast of the trumpets may have been a signal for the shouting of the people.

35. *Come up after him.* Come up with him as his bodyguard. They had to come from Gihon to Zion.—*He shall be king in my stead.* David did not live long after the anointing of Solomon as the king of Israel.—*Prince.* Or, "Leader" RVm.—*And over Judah.* After the attempt of Adonijah to seize the government, and especially Judah, see verse 9, David expressly declared that Solomon should be king over both Judah and Israel.

36. *Amen.* An expression of assent, so let it be.—*Jehovah, the God of my lord the king, say so too.* The Septuagint Version translates the expression freely "May Jehovah confirm the words of my lord the king."—The words call attention to the favors of Jehovah to the king.

37. *Even so be he with Solomon.* Jehovah can promise no higher blessing than his presence.—*Make his throne great.* Benaiah prayed that Solomon's power should be greater than that of his father.

38. *The Cherethites and Pelethites.* The

soldiers formed the nucleus of David's army, see 11 Samuel 8:18. Some of these soldiers constituted the king's bodyguard.

39. *Took the horn.* The horn was probably a ram's horn fitted to carry the anointing oil.—*Of oil.* This oil was especially prepared, see Ex. 30:22-33.—*The tent.* Probably

the one constructed by David on Mount Zion for the Ark of the Covenant, see 11 Samuel 6:17.

40. *All the people.* There was a generous response on the part of the people and they quickly rallied to the support of the new king.—*Piped with pipes.* See 1 Samuel 10:5. They were the first instruments used, and very simple. They were wind instruments very much like our flute, and used by the prophets.—*The earth rent.* We should use rent in connection with the air rather than the earth, and it may be that a corruption of the Hebrew text used the verb "rent" rather than the word "resound" which would be more natural.

Kingly Men

The Lesson in Today's Life.

BY JOHN R. EWERS.

The eventful career of David was nearing its end. Cooled were the hot



temper; subdued the violent passions; quieted the fierce ambitions. The days had arrived when he should have enjoyed the peace and joy of well earned reward but instead he knows only the pain of a divided household. Scheming mothers plot to put their sons upon the throne. Already Absalom has rebelled and has been slain by the King's soldiers. Already Adonijah, another favored and flattered son, has carefully laid his plans, aided and abetted by disloyal courtiers, to take, by violence, the throne. The question of the succession must now be settled with a firm hand and David is equal to the task. Solomon, the son of Bath-sheba, has for long been David's wise choice. He possessed in marked degree the kingly traits. While yet the trumpets told of the crowning of Adonijah, from farther down the valley arose the mighty shouts of those who hailed Solomon as monarch. Nathan poured the holy oil, Benaiah represented the royal arms, Bathsheba asserted her strong influence, David wrote the decree and Solomon was anointed.

MADE KING.

There is much jealousy in modern society over the crowned men. Why should that man wear the crown? Why was he preferred over me? Why was he chosen president? Let due allowance be made for accident, for wire-pulling, for luck, for mistake, and when all the evidence is in, you will see that Solomon ought to have been crowned, that the man succeeds because he deserves it. The men who sit in bank offices, who head up the big corporations, who dictate the policies of the mills, who manage the affairs of great stores—the presidents deserve to be presidents. The cream rises to the top. The fittest survive. The brave win. The man with the stuff in him gets there. We have allowed for the variations and now we are noticing the

rule. The king is the man who can.

KINGLY MEN.

Men who succeed have high voltage. Their energy is marvelous. Their sacrifice is superb. Their endurance is staggering. Their labor is Herculean. It is my privilege to know a few men who sit at the mahogany desks and I know that they earn all that they get. When their brains throb the earth rocks. Many of them pay a fearful price in nervous coin. Many of them stagger under colossal loads of responsibility. A man said to me once, "I would not accept the responsibility for twice my present salary." He preferred the comfortable middle ground. Most men do. Only a few men are capable of the sustained labor and strain incident upon managing huge affairs. The element of daring, the spirit of adventure must be marked. Talking to a business man recently who had just closed a deal so vast that to my poor ministerial outlook it seemed beyond belief, he said, "Yes, the reward seems large, but I risked everything I am worth to put this across." When I see the spirit, the toil, the nervous expenditure, the long hours, the tense struggle, the clever plans, the co-operation, the employment of other strong men which modern business men use in order to win, I ask myself about these same elements in the church; when we get Sunday school superintendents, when we get ministers, when we get church officers to combine these methods with the unlimited power which God freely offers, we shall win the entire world.

KINGLY MEN IN THE CHURCH.

Thank God, there are men of this stamp. Jesus himself advises churchmen to be as sharp as the men of this world. Moreover it is my experience that when you give a big business man a task in the church equal to his abilities that he will rise magnificently to meet it. The more I know of business men of large interests the better I like them. Most of them are morally right. Business could not succeed were the opposite true. It is fine business to reach old drunkards, to save the poor and weak. That is the task of the strong. Gladly will the strong bear the burden of the weak. May I add that it is also good business for the Church to capture a few kings.

Disciples Table Talk

Little Rock Church Adopts Resolutions on Delegate Convention.

The congregation of First Church, at Little Rock, Arkansas, has evidently been noting the discussion on the General Convention and has formed clear cut convictions on the subject. The attitude of the church is made known in the following resolutions adopted unanimously on June 6:

"Whereas, there is to be held at Los Angeles, California, in July 18 to 25 inclusive, the 1915 General Convention of the Churches of Christ;

"Whereas, the First Christian Church of Little Rock, Arkansas, is entitled to ten delegates in said convention;

"Whereas, there has been some discussion in our church papers and in our general conventions heretofore as to the desirability of the 'Delegate Plan of Convention' and also the attitude of the Churches of our organized mission boards; and as probably this matter will come up for discussion and disposition in the next general convention at Los Angeles,

"Now, therefore, be it resolved, that the chairman of our official board shall appoint ten delegates from the First Christian Church of Little Rock, Arkansas, to the General Convention of the Churches of Christ at Los Angeles, and that said delegates in attending said convention do so without expense to this church.

"Be it further resolved, that this church is in favor of the delegate plan of church conventions; and also that this church is wholly committed to our missionary interests as now represented by our National Mission Boards; and that the delegates of this church are instructed to so represent it.

"And, whereas our pastor, Dr. J. H. O. Smith, has been granted leave of absence from our church to attend this convention,

"Now, therefore, be it resolved, that our pastor be and is hereby appointed one of the delegates to represent the First Christian Church of Little Rock, Arkansas, in the aforesaid convention."

Besides the pastor, six others were appointed as delegates; and the rest of the quota will be made up later.

George B. Van Arsdall's Service to Denver and Colorado.

Charles W. Dean, state superintendent of Sunday school work in Colorado, sends an appreciative interpretation of the far-reaching work of George B. Van Arsdall, who has recently resigned the pastorate of Central Church, Denver. Mr. Dean says: "The resignation of Geo. B. Van Arsdall from the pulpit of Central Church brings to a close a ministry of unusual usefulness—to the Central Church, to the city of Denver, and most of all, to the Christian churches of Colorado. It is not often the privilege of one man to make a ministry of five years reach out into so many lives—influence so many institutions—and be a power for the uplift of so many churches as has been the work of these five years in the life of our great leader. Dr. Van Arsdall has been a real pastor. He has had the joy of leading Central Church into many lines of real success. Seven hundred and ninety persons have been added to the fellowship, an average of 158 for each year of this pastorate. A financial system has been developed in church and school that provides adequate income to meet all the regular current expense budget of both church and Bible school—and then enables this great church to give to missions \$12,396.58 in these five years and three months, or an average of \$196.77 for each month of this great pastorate. But this only tells in part the story of a

church's work. Members added and monies given may mean much, but the church's life means more. A few sentences from Dr. Van Arsdall's sixth annual report shows us the real spirit of the man and his attitude toward his task. 'I have given my most careful and prayerful attention to the worship on the Lord's day. I have endeavored to learn and speak Christ's mind for you and me. I have tried to be true to the will of God as revealed in the Holy Scriptures—seeking always to interpret it in terms of the living and not dead issues. Every sermon has been a heart and life experience to me. The guiding principle of my ministry has been to make God and the spiritual order real and usable for men.' These are words that give meaning to a ministry, and Central Church has come to know that they are true. Dr. Van Arsdall has been a conspicuous leader in the religious life of the city of Denver. For one year he was president of the ministerial alliance and for two years he held the position of General Chairman of the Denver Training School for Religious Workers. But we, in Colorado, will always feel that his greatest work has been as Chairman of the Board of Managers of the Colorado Christian Missionary Society. For four years he has served the churches of the state as one who felt that no labor was too great—no time too precious—no cause too small to call from him at all times his very best. Dr. Van Arsdall is a natural born leader, a man of wide vision, sound judgment, unselfish counsel, and an unlimited capacity for work. To those of us who know him best he is a kind, unselfish, big-hearted friend. We in Colorado hope that he will stay in Denver and that the coming days will find him one with us in doing the kingdom work, and that his strong, guiding hand will continue to be one of the greatest assets of the cause of righteousness and redemption in Colorado."

A Capacity Campaign for the Summer.

An interesting experiment is being tried at Payne Avenue Church, North Tona-wanda, N. Y., for avoiding the "summer slump" in the Sunday School. We will let the pastor, I. E. Reid, tell it in his own words: "Beginning July 4 and running through the summer months we propose conducting a Capacity Campaign for our morning service. It might be called an Anti-Summer Slump Campaign, but we like the other idea better. We have fixed upon the number that each class can conveniently and intelligently care for, and we mean to charge that class in each case with the responsibility for reaching and holding that number throughout the period. During the Sundays preceding, it will be well for each class to get as near the figure as possible. And when the period closes we certainly have no intention of surrendering the proportions attained. We do not mean to overreach ourselves, but we do mean to reach the limit of our effectiveness. This will bring our Sunday School to an attendance of about 300 scholars. In attaining this, the work will be done through the department organizations. We have in hand the names of those for whom we intend to work and upon whom we expect to draw for our material. Into each department superintendent's hands will be placed sufficient names to leave some margin above the number fixed for the department. These will be divided properly among the classes, and thus the labor divided and the responsibility distributed so as not to fall too heavily upon any one."

Inquiries on Union of Baptist and Disciples Congregations.

Dr. Willett receives many communications from both Baptist and Disciples' congregations in various places respecting the basis of unity, on which Memorial Church, Chicago, rests, and inquiring for counsel in the matter of effecting similar unions in other places. An example of these inquiries is this from Crafton, Pa., where the writer says there is a Baptist Church of 150 members and a chapel, which pays its minister \$1,200 per year, and a church of Disciples, also with a chapel and a pastor, who receives \$1,000 per year. The two congregations could together pay \$1,800 a year to a minister, and spend more money for other Christian work. Wherever there is a disposition for Baptists and Disciples to come together, there is no good reason why they should not do so.

Transylvania Changes Title From University to College.

At the annual meeting of the Board of Curators of Transylvania University, held June 9, a resolution was unanimously adopted, changing the title of the institution from that of University to College. Hereafter, the first institution of higher learning, founded west of the Alleghenies, and which has just closed its 117th session, will be known as Transylvania College. President R. H. Crossfield, who communicates this news, writes additionally as follows: "For a number of years, Transylvania has been confining her work to the field of college education, having abandoned the Law School, the Medical Department, and the Preparatory Department in order to devote all of her resources to the development of a college in the south of the type of Amherst and Dartmouth. Measured by every standard, the session which closed June 10, was the most satisfactory in the history of the college. Two hundred and fifty students were enrolled. Ewing Hall, a residential hall accommodating 129 men, was dedicated, a new heating and lighting plant erected, and other substantial improvements made. For a greater period than almost any college in the south, Transylvania has given a full four-year college course based on four years of high school preparation. From the enthusiasm manifested by the alumni at the recent home-coming, Transylvania will doubtless render a far greater service to the cause of higher education during the second century of her life than during the first one hundred years."

Heresy Hunting in Iowa.

One of the most humorous bits of heresy hunting that has developed among us of late, is now going on in the state of Iowa. Dr. Peter Ainslie, who recently delivered some addresses in Des Moines, is the object of attack this time, and incidentally Dr. J. H. Gornion. We printed in this department a week or two ago an estimate of Peter Ainslie, found in the Christian News of Des Moines, which called Dr. Ainslie the Isaac Errett of our generation. This was too much for certain readers of that bright paper and two of them, Rev. M. P. Hayden and Rev. Arthur O. Wright, have taken serious exception. The former thinks Dr. Ainslie is far from being the equal of Isaac Errett in "mental grasp." Mr. Wright says: "When I speak of Peter Ainslie, I do not speak of the man, his character, his education or his gentlemanly manner—these are undisputed—but I speak of Peter Ainslie doctrinally. You state that he stands for 'a catholic name.' Here is what he says in the Christian Union Library: 'We have had to take the name Christian or Disciples of Christ because there were no other names to take.' I stated that he was doctrinally elusive. In his book he states one thing and then confuses and disputes it later in other writings. This brings our people to derision

and we cannot be represented by men who are seeking denominational favor, rather than the approbation of God. Mr. Garrison, though an estimable gentleman, stands just about where Mr. Ainslie does and should not be quoted along with Alexander Campbell. . . . I do not want it understood that I am criticizing Mr. Ainslie's character or attainments in any sense. (I make the same criticism of Jenkins, Van Arsdall, Morrison, Willett and others who are reeds shaken in the wind. The time has come when these men must be pointed out as 'Thou art the man.') The sentiments I express are my own and yet I am not alone in that opinion. Dozens of men of the state are with me. If you could read letters I have you would be amazed. The Christian News must stand on the Word of God. If it doesn't it will lose its power and support. You have Ainslie's quotations on our name as a church. Will you publish it, that his elusiveness may be proven? Must we go on having such side-stepping? The name is an imperative thing! How long will our societies and many of our people flaunt Disciples of Christ as the name of our church or of the Restoration Movement? Will you publish letters which I have from brethren regarding Peter Ainslie? The editor handles his correspondents with discretion and patience, but with decision also.

Dr. Breeden on the Perils of Greed.

Speaking at the graduating exercises of the State Normal College at Fresno, Cal., Dr. H. O. Breeden contrasted the life of moderate means with that of riches. He pointed out the temptations peculiar to wealth. A strong paragraph of his sermon was the following: "Take note also of the temptation to moral cowardice which attends the desire for riches. It is no slander upon the rich to say that they are seldom the leaders in any great moral reform. The pocket never is too sensitive. Wealth makes men timid. It makes them shy of the unpopular side. It puts a cold worldly wisdom in the place of Christian enthusiasm. But wealth is also a peril to happiness. The ghastliest skeletons grin in the richest man's closet. The high places of the earth are too bleak and bare and sterile and stony, while in the lowlier walks of life there is more of sweet content and beautiful domestic joy. I am no prophet but I venture the prediction that if the angels of God's wrath ever smite the pillars of our national life, the Muse of History will declare that these avengers sprang from the ashes of outraged homes and broken law—outraged and broken by the blind god of gold. If this nation leaves righteousness at the foot of the gleaming mountain of prosperity it will stagger and fall from its lofty eminence and its ruin will be pitiful and appalling.

"At the Bat," a Sermon Theme.

Austin Hunter, pastor Jackson Boulevard Church, Chicago, preached on a recent Sunday evening on the subject, "At the Bat." Mr. Hunter is said to have proved himself a real fan. He said: "As St. Paul made the race courses and the athletic activities of his time the basis of spiritual instruction, so may we find many helpful lessons from our national pastime, baseball. We shall consider tonight the man at the bat. The man at the bat must recognize first of all the team work of the game. It is required that he shall be self-possessed and alert. He is interested in advancing the man on the bases as well as himself. To this end he frequently makes a little sacrifice hit when he might cover himself with glory by driving the ball to the fence. In our Christian course we must consider others as well as ourselves. We, too, are called upon to make sacrifices that others may be advanced. In so doing we thereby promote the cause with which our lives are identified. Have you ever noticed the

'one anothers' of the Bible? We are to love one another, prefer one another, care for one another, exhort one another, forgive one another. As individual playing will not win a ball game, so selfish living spells defeat for us in our Christian course. The opposing pitcher always studies the weaknesses of the batter and pitches to him accordingly. It is well for each of us to take into account the fact that the great enemy of our souls knows our weaknesses, and so we should guard our weak points. Every successful ball player seeks to keep himself in thorough form. By continual practice and self-discipline he goes to the bat to give forth the best there is in him. Our lives must be lived according to the highest standards if we are to win and help others win."

Worthily Bestowed.

An editorial in the Bloomington (Ill.) Pantagraph, referring to the bestowal of the D. D. degree upon Edgar De Witt Jones, by Wesleyan University of that city, says: "The title could not have been more worthily bestowed, and the fact that Dr. Jones is of a denomination other than the university makes it the more unusual and notable. A man of the fine mind and scholarly attainments of the pastor of the First Christian will wear the title with honor to the university and incidentally this sort of recognition is gratifying to a large number of Bloomington admirers, both in and out of church circles."

Broadway Church Organization Covers City.

Broadway Church, of Los Angeles, Cal., has now in operation a very effective way of keeping in touch with the membership, which is very much scattered over the city and suburbs of Los Angeles. The city is districted, and an official of the church put over each district, to keep in touch with all members in his particular district. This is accomplishing three things. It is helping the pastor, Charles F. Hutsler, to keep the membership interested; it is giving the members of the

official board some active work to do, thus increasing their efficiency; and the indifferent members are deriving benefit in the fact that the church has a vital interest in them. Rev. John C. Hay, who was for many years very closely associated with B. F. Coulter, in Broadway Church, and who is an efficient instructor, is to begin a school for the Eldership of the church, that they may more thoroughly understand their qualifications, and meet their responsibility toward the church.

Hiram's Best Year.

Several outstanding facts justify Hiram College in claiming the past year as the most important one in her history: One hundred thousand dollars added to the endowment—the largest amount ever received in one year, making the total endowment now \$400,000 and enabling the board to make a substantial increase in salaries; the largest increase in the library—nearly 1,000 volumes; all five of the inter-collegiate literary contests won by Hiram; a majority of athletic contests won, and an exceptionally large Freshman class, numbering over 80. Commencement week opened with a stirring baccalaureate sermon by President Bates. In the afternoon seven were ordained to mission work and the ministry. Monday afternoon the outgoing class presented on the college campus a unique and picturesque entertainment, consisting of a historical pageant, representing scenes in the life of the school from its genesis in 1849 to the present. The graduating exercises occurred Tuesday morning. Thirty-five received Bachelor's degrees and two, Master's degrees. The graduating address was delivered by Professor E. E. Snoddy, of Transylvania University, Ky. His twenty-three years at Hiram as student and teacher had so endeared him to Hiram students and citizens that he received a great ovation. His address on "The College and the World Call" was a masterful plea for the broadening and enrichment of the college studies and life, not for the college's sake but for the world's sake.

Commencement at Transylvania

Transylvania and the College of the Bible celebrated their annual commencement, June 10. Beginning with the sermon by Rev. J. N. Jessup, of Hopkinsville, and concluding with the formal opening of Ewing Hall, commencement week was the most interesting and successful held within the recent past, if not within the entire history of these institutions.

A union service, attended by the eight Christian churches of the city, was conducted on Sunday evening, June 6, at the auditorium. After a musical program by the Hamilton and Transylvania chorus, Mr. Jessup delivered a scholarly and finished commencement sermon on "The Gospel of Poetry."

The programs rendered Monday and Tuesday evenings were of a high order, consisting of plays and recitals. On Wednesday afternoon, class day exercises were given, the attendance being large and the program unusually good.

Hamilton College commencement came on Wednesday evening, the audience filling the Ben Ali theater. Hamilton, the Junior College of Transylvania, confers no degrees, but certificates were awarded on this occasion to nineteen young women, many of whom will now enter Transylvania College and complete the A. B. course. It is safe to say that in point of attendance, quality of work done, and good spirit on the part of all connected with Hamilton, the present session may be set down as without a superior. President McDiarmid has won the high esteem and confidence of all, and it is believed that under his leadership the institution will enjoy unprecedented prosperity.

The commencement of Transylvania

and the College of the Bible, on the 10th, begun with an academic procession from the gymnasium to Morrison chapel, lead by the candidates for graduation, the representatives of the classes from 1868 to 1914 following in order. An audience that crowded the chapel heard the class addresses delivered by Mr. Ivan Kelly and Mr. O. G. Gilbert, their subjects being "The Practical Idealist" and "The Minister's Task."

Rev. F. W. Allen, of Springfield, Ill., delivered both commencement addresses, and probably no better messages have been heard in Lexington. "The Contagion of the Golden Rule" was particularly helpful, being an application of the high principles of the gospel to the present social order.

President Crossfield conferred the A. B. degree on sixteen candidates and the M. A. degree on two candidates, and presented certificates of graduation to eleven ministerial students in the English course, and to two students in the Classical course. The Classical graduates had previously made their A. B. degree, and the graduates in the English course had done four years of college work. Announcement was made that beginning with next session students who formerly had pursued the English course would be offered a new course of practically the same length, but superior in the grouping of subjects studied, leading to the degree of Bachelor of Practical Theology.

The home-coming feature of commencement week was full of significance. More than one hundred and fifty alumni returned for the occasion, representing many states, and most of the classes from 1868 to the present time. One hundred

and fifty-two sat down to the alumni dinner which was served in the William Sale Commons of Ewing Hall. Dr. R. Julian Estill, president of the Association, had arranged a program of toasts that were responded to in the happiest vein, which with the songs, cheers, and the spontaneous humor rendered the occasion the high water mark of college enthusiasm.

Ewing Hall, accommodating one hundred and twenty-nine men, was formally opened immediately after the commencement exercises, and was inspected by the visitors, after which the donors to the building were guests at a luncheon served by the college.

President Crossfield announced that the attendance in Transylvania was larger than it had been in years, and that the session, by and large, was most satisfactory.

—V. W. Blair, pastor at Eureka, Ill., will be on the staff of the Y. M. C. A. college conference, at Lake Geneva, Wis., this summer.

—The editor of The Christian Century preached recently for Joseph W. Hagin, in Madison Avenue Church, Covington, Ky., and for C. R. Stauffer, in Norwood Church, Cincinnati. He preached last Sunday in Independence, Mo., Alexander Proctor's old church, to which E. F. Leake, of Newton, Ia., has recently accepted a call.

—J. T. Houser, pastor, First Church, Davenport, Ia., has resigned.

—President R. H. Crossfield, of Transylvania College, dedicated the new church house at Barbourville, Ky., June 13.

—Central Church, Lexington, Ky., will redecorate its home of worship during the summer and install a new pipe organ at a cost of \$4,000. I. J. Spencer is the pastor.

—The Sunday School of Central Church, Youngstown, O., made an offering of \$717.00 on Children's Day for foreign missions. The attendance at the school that morning was 1,005. W. D. Ryan is the inspiring leader and pastor.

—E. B. Barnes writes of Frank Waller Allen's three addresses at Transylvania University commencement: "He had a great message on each occasion, both modern in thought and finely expressed, and made a deep impression upon all."

—Speaking of his removal from East Liverpool, O., E. P. Wise, who goes to East Market Street Church, Akron, says that his ten years at East Liverpool have been "happy, busy and prosperous."

—Carey E. Morgan, Nashville, Tenn., was Commencement Day speaker at Phillips Bible Institute, Canton, O. He delivered an address on the subject, "The Challenge of the Century."

—P. H. Welshimer, of Canton, O., gave several addresses in North Dakota at the State Sunday School Convention at Minot, N. D., June 16 and 17. He also delivered an address to a mass meeting of men at the Beaver County Sunday School Convention, at New Brighton, Penn., the evening of June 11.

—Prof. W. T. Fisher, of Phillips Bible Institute, Canton, O., will study at the University of Michigan at Ann Arbor during the summer, and will preach for the Ann Arbor Church while there.

—Prof. P. M. Kendall, of Phillips Bible Institute, Canton, O., will study voice and public speaking in Chicago during the summer.

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First Fruits of Children's Day

Our Children's Day offering was \$104.34 yesterday.—G. H. Doust, South Geddes Street Christian Sunday School, Syracuse, N. Y.

The offering from the little Sunday School at New Boston, Mo., was \$19.05, almost five times their apportionment. E. J. Cantwell is Chairman of the Missionary Committee.

The North Middletown, (Ky.) Sunday School makes a splendid offering of \$139.72 for foreign missions, the best they have ever done. John W. Jones is the superintendent.

An offering has been received from the Paris, Ky., Sunday school of \$200, to apply on their living-link support.

The Sunday school at Bachelor Creek (Wabash), Ind., sends \$165 as their Children's day offering for foreign missions.

The Cynthiana (Ky.) Sunday school sends \$201.35 to apply on their living-link. Their apportionment was \$150. J. B. Simpson is the superintendent.

The Burris (Sharpsburg), Ky., Sunday school sends an offering of \$20.07 for foreign missions. This is a new school and it is their first Children's day offering.

An offering of \$126.00 has been received from the Mt. Sterling (Ky.) Sunday school for foreign missions. Their apportionment was \$50. W. H. Strossman, Jr., is the superintendent.

W. H. Hoover, superintendent of the Sunday school at New Berlin, O., sends the Children's day offering of \$50, almost twice the amount of their apportionment.

The Sunday school at Buhl, Idaho, sends an offering of \$3.01. This is a new school, and the offering is the first contribution they have made to outside work.

The Seventh Sunday school, Indianapolis, Ind., sends an offering of \$110.81 for foreign missions. E. S. Cummings is the pastor.

D. C. Jones, treasurer, Union Avenue Sunday school, St. Louis, Mo., sends the Children's day offering of \$127.42. Their apportionment was \$100.

An offering of \$171.51 has been received from the Owensboro (Ky.) Sunday school to apply on their living-link support.

The First Christian Sunday school, Johnstown, Pa., sends \$195.13, a big increase over last year. The apportionment was \$50.

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"We had a great Children's day service. Sixty-three dollars or more."—C. H. Calloway, Milton, Ind.

The Sunday school at Orange, Cal., makes a splendid offering of \$80.86, going far beyond their apportionment.

The Sunday school at New London, Mo., sends \$23.58. Their apportionment was \$5.

The Children's day offering of the Maplewood (Mo.), Sunday school was \$50. A. L. Martin is the superintendent.

The Sunday school at Calhoun, Ky., sends an offering of \$20.76, doubling their apportionment.

The Hot Springs (Ark.), Sunday school makes an offering of \$45, almost twice their apportionment.

News comes from the Euclid Avenue Sunday school, Cleveland, O., that their Children's day offering will probably reach \$600; also, that one member of the congregation will pay the entire amount of the missionary's salary this year.

The Grandview Avenue Sunday school, Portsmouth, O., sends a splendid offering of \$51.25 for foreign missions.

The Children's day offering of the Sunday school at Leavenworth, Kan., amounted to \$30.11. B. E. Parker is the pastor and also the superintendent of the school.

The Sunday school at Greenville, Miss., sends an offering of \$12.00. Mrs. W. F. Witherspoon is the superintendent.

June 16, 1915. S. J. COREY, Sec'y.



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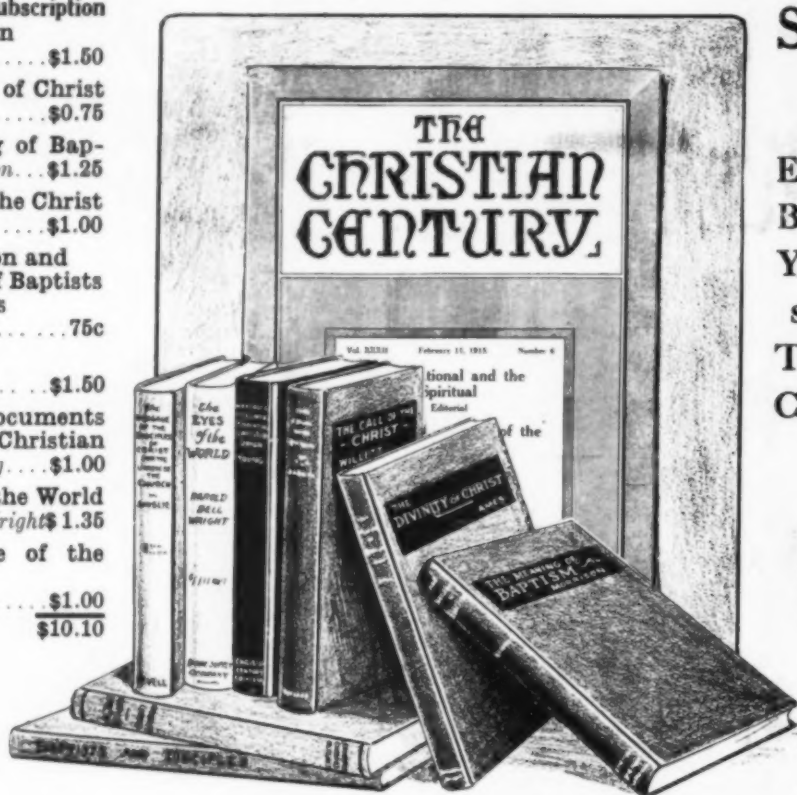
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